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## Study of Kinship Terms in English

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### ANNOTATION

In this article, the theoretical data on the study of kinship terms in English and the classification of kinship terms are analyzed. The views of English researchers on kinship terms are described.

**KEYWORDS:** kinship relations, marriage, blood, classification system, descriptive system.

### Introduction

All societies have terms used to refer to and refer to relatives. Terms of address are terms used to address people during social speech that reflect the kinship relationship between the speaker and the listener. The use of several terms for the same kinship relationship in a society possible, the form of the word changes depending on the aspect of the relationship between the speaker and the listener, defined by the term of reference. For example, English speakers may refer to a woman who is related to the speaker by mother, mom, mummy, mum, etc.

### Literature analysis and methods

For centuries, it has been difficult for researchers to identify and establish valid kinship relationships. The study of kinship terminology in English began with the research of the American scientist Luce Henry Morgan, whose famous work is called "Kinship and Kinship Systems of the Human Family" and this work was published in 1871. Morgan with his research contributed to the field of kinship terminology. made a great contribution. He divides kinship terms into two main categories: classificatory and descriptive systems of kinship terms. According to the classification system, all different relatives belong to the same category and are considered as the same term, as well as uncle, aunt, nephew Like. According to the descriptive system, the terms of kinship express the specific relationship of the speaker to a certain person.[3] For example, in English, the term "father" is a descriptive term and represents only one relationship. Morgan's theory states that classification techniques for determining relatives are based on knowledge of how members are physiologically or genetically related. So, in turn, it depends on how they got married. Like many other scholars, Morgan attaches great importance to marriage, which is defined as sexual intercourse between two people, a man and a woman. As Morgan's research progressed, he became primarily interested in the comparative analysis of family relationships in order to understand broader social dynamics. He considered

kinship relations to be the main component of civilization. In subsequent publications, he established an important link between social growth and technological progress. He emphasized the importance of family and property relations in human life and investigated the connection between their development.

Researcher Schneider defines kinship primarily not in physical concepts, but in symbolic relationships, in particular, indoctrination and biological concepts. As a scientist, he believes that kinship is not a preconceived system that connects biological and social relationships.[5] There are various family relationships and kinship ties that do not fall within the definition of kinship as defined by traditional anthropology, such as adoption. Schneider made it clear that kinship, like other well-known institutions such as politics, economics, and rubrics, must be projected onto different cultures in order to achieve ethnographic reconstruction and other major institutions such as religion. The problem is that they lead only to predictions, not real findings about the complexity of kinship organizations in many settings and across different cultural backgrounds.

In addition to detailing what Morgan points out, McLennan, another researcher, adds to his theory by stating that although kinship follows family relationships, it is highly dependent on the social obligations of those who are related to relatives. Furthermore, according to McLennan, responsibility, rights, wealth, and inheritance were distributed according to blood relations.[3] He interested Sigmund Freud and other anthropologists James George Fraser, W. Robertson Smith, and Emile Durkheim with his ideas about totemism. They were also interested in the topic. Also, Harold Scheffler, Floyd Lounsbury (1971), Murray Leaf expressed their views on kinship terms.

Researcher Lowie introduced a system of classifying kinship terms according to the division of parental level into new branches. As a result, four classes are created: generational (belonging to different generations of a certain family), lineal bifurcate collateral -distinguishing system).

According to River, another researcher of kinship terms in English, kinship terms used in society can reflect the type of family in society, its living conditions, lineage and other aspects of that society.

Kroeber's 1929 paper is important because, first, it destroyed the concept of a simple classificatory/descriptive typology of kinship terminologies. All kinship systems have both classifying and descriptive terms. Second, because it suggested a way of dealing with kinship terms in different groups. In 1930, Malinowski said: "We need a large collection of local terms, collected within a frame of reference that excludes direct translation into our own kindred terms. Until this is done, their ma It seems premature to discuss 'no.'" Much of the work in kinship terminology has attempted to describe a system of kinship terms on its own terms without resorting to direct translation. Component analysis is one such example. Much of the work on kinship terminology involves debates about how to describe terms or how terminology relates to behavior in society.

## Discussion and results

As De Almeida points out, Morgan's concept of descriptive terminologies distinguishing lineal and collateral relationships, while classificatory terminologies can be a concept of collateral and lineal kinship relationships.[2] This sequence of methods for describing descriptive and classificatory terminologies begins with genealogical features, then moves to formal criteria, and finally ends with verifiable and validated terminological features.

## Summary

In summary, Morgan and McLennan's theories suggest that once the difficulties of expressing kinship are identified, only two items are needed to consider a genealogy. First, marriage was seen only as a sexual union

between two people, and secondly, kinship was seen as a standard ancestral belief system. Thus, the terminology was made up of conceptual relationships that structurally linked the terms in the terminology of kinship to a conceptually bounded concept. can be seen as a system of ideas. It can be seen from our theoretical data that many researchers have created their theories and conducted research on the classification of kinship terms and kinship terms in the English language.

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